

TUI MOTU

InterIslands



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Freeing the Slaves

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EDITORIAL

Let Slavery be Intolerable

October's issue on freeing the slaves as a work of mercy will stir our passion, as it has Pope Francis, our writers and as God describes speaking to Moses: "I have seen the affliction of my people; I have heard their cries under those who oppress them; I have felt their suffering; I am coming to rescue them."

The faces, stories and information of slavery and trafficking cultivate the ground of mercy and awaken our awareness, compassion and commitment. Like God, we cannot un-see, un-hear, un-feel and un-learn the evidence of modern slavery. As young Alice Murray shows, we can give our voices and support to the many Church, government and other organisations doing something about it.

The journey to freeing slaves, a 21st century exodus, requires a multifaceted approach, genuine leaders, unfaltering energy, clever strategy and a global groundswell of spirited people practising mercy.

And mercy and encouragement will need to pave the trail of the newly-freed into new lives too, as Ruth Dearnley, Margaret Ng and Shay Cullen describe.

We thank all our contributors whose faith, reflection, experience, artistry and craft combine in this 209th issue.

Tui Motu magazine was awarded **2016 Publication of the Year** by the Australasian Religious Press Association. The judges said: "There is a freshness about *Tui Motu* magazine. Its vivid graphics, balance of content around both the contemplative and the contemporary make it a lively read and delightfully free of pictures of men in white robes standing in a line with other men in robes, or with smiling children. Editorially, it shows both originality and creativity, which give it an authenticity of content. The cover artwork for two of the Christian festivals — Pentecost and Christmas — is highly original and engaging. The modesty of the magazine is refreshing among the slick ad-agency style production values of some other publications. *Tui Motu* is an independent publication, an example of enduring social entrepreneurship in the face of massive digital disruption in the media industries."

We also won **Best Design and Layout** from the Australasian Catholic Press Association. As well, **Best Ecumenical/InterFaith Story** for the April 2016 issue on *Burying the Dead* as a work of mercy. And we were awarded bronze in **Best Young Writer** category for Alice Snedden's article on compassion towards those begging in New York.

Our team is celebrating this peer review of our magazine. The trophy sits alongside the same award from 2014 and other awards earned in *Tui Motu*'s nearly 20-year history.

We share our delight and gratitude with you, our readers, and with the many, many contributors to the magazine and our digital publications.

In this spirit, our last word is a blessing. ■

A handwritten signature in black ink, likely of Ann Gifford.

An Issue of SOCIAL JUSTICE

New Zealand is fortunate to have a world class youth justice system but 17-year-olds are currently excluded from its jurisdiction. At the moment, a 17-year-old who comes into contact with the criminal justice system will be treated as an adult by police and the court system and if sentenced to imprisonment, they will serve that time in an adult prison.

Social justice advocates have campaigned to change this as it has long been recognised that including 17-year-olds in the youth justice system is the right thing to do, it is best practice internationally and it is what works to reduce crime and rehabilitate young people.

Beyond the statistics and research, it is the stories of the many 17-year-old clients I have met in my practice as a lawyer that have convinced me. I believe many of these 17-year-olds would have benefited from rehabilitative interventions that could have taken into account their immaturity and many needs.

It's not revolutionary to acknowledge that we don't all get the same start in life. Often these young people have experienced a multitude of challenges in their short lives: violence in the home, drug and alcohol abuse, the presence of gangs, intergenerational poverty, mental health issues and the long-term effects of colonisation and disconnection from culture. They often have a family member either in prison or before the courts, are not engaged in education or training and have limited hope about their own future in this world.

While raising the Youth Court age won't fix the broader problems in society that contribute to offending, it will, at the very least, offer our children and young people the best chance of meaningful intervention at a time of crisis.

It's the right thing to do

In other parts of our domestic law, 17-year-olds are considered children (they are not able to buy alcohol or vote) and internationally, 17-year-olds are considered to be children.

At present Māori are severely over-represented in the criminal justice system. More than half of those young people before the Youth Court are Māori. Extending the age of youth justice is one of the simplest and most tangible things we can do to reduce the number of Māori children entering our prison system.

Almost 80 per cent of those appearing before the Youth Court now have had involvement with Child, Youth and Family in their young lives.

We Need to Honour our International Obligations

On 15-16 September 2016, New Zealand appeared before a UN committee in Geneva to answer questions about how we are meeting our obligations under the *Convention on the Rights of the Child*. Although New Zealand ratified the *Convention* in 1993, we continue to be in breach by treating 17-year-olds as adults in the criminal justice system. The *Convention* defines a child as "every human being below the age of 18 years". New Zealand is out of step with the rest of the world and this is damaging our international reputation.

It Works for Young People

It is important that policy and law are developed based on evidence of what works. The research shows that New Zealand's youth justice system is very effective. Dealing with young people in the youth justice system rather than in the adult court is likely to reduce reoffending and reduce the number of victims of crime.

This is partly because the youth justice system is able to take into account the fact that a young person's brain does not fully develop until

their mid-20s and during the teenage years their decision-making and cognitive functions are still developing. This is relevant in two ways. First, it explains why teenagers are more prone to engage in risky behaviour as they are not capable of the sort of consequential thinking that adults are. Second, it impacts the types of responses to offending that are appropriate for a young person.

Young people have a greater capacity to respond to rehabilitative interventions and there is a greater risk of negative harm from a punitive response such as imprisonment. In addition, a formal criminal record and being labelled a "criminal" has negative long-term consequences for them.

The most recent study of public opinion on youth crime found that people value restorative justice and rehabilitation over punishment. And those who have been victims themselves are more likely to be supportive of rehabilitative approaches.

The youth justice system has a focus on rehabilitation, involves *whanau* and victims and is more cost-effective than the adult system. With specially trained police officers, judges, prosecutors and lawyers, young people are offered a range of intervention options to help them address the wider causes of offending. It is our best chance at intervening in a way that can have a positive impact in the lives of some of our most vulnerable children.

I remain hopeful that the Government will do what is right and take note of what works and will raise the age soon. We've had almost 30 years of 17-year-olds missing out on access to the youth justice system. Let's not waste any more. ■



Julia Spelman is a criminal barrister in Auckland and co-founder and board member of *JustSpeak*, young people working to change the criminal justice system.



WE NEED AMAZING GRACE NOW

MICHAEL HILL
outlines the practices
of human slavery
through history and
suggests that it is now
our turn to take action
in abolishing it yet
again.

Paul's *Letter to Philemon* in the New Testament has a revolutionary message. Philemon was a wealthy Christian and clearly a good friend of Paul. Paul is unusually careful in broaching a delicate topic to him. One of Philemon's slaves, Onesimus, has run away from his owner and taken refuge with Paul in Rome. During that time Onesimus has become a Christian and has been baptised. Paul is returning him to Philemon, no longer just a slave but as a brother in Christ.

The message for Philemon is that baptism is totally transforming. Onesimus has become a new person. So how is Philemon going to treat him now? In the Roman world there were literally millions of slaves as the whole economy of society was based on slavery. A slave had no rights. He or she was the property of the owner, who could punish an unsatisfactory

slave even to the extent of taking their life. And for the slave to abscond was a seriously punishable offence.

Origins of Slavery

Wars, slavery and instances of cruelty appear in all the earliest historical records. The Sumerians in the third millennium before Christ had slaves. Slavery probably began as a consequence of war between peoples. The victors either put the vanquished to death or enslaved them. The development of agriculture created surpluses of food so slaves could be fed. In return, they were made to do much of the hard manual work, the females being employed as domestic workers. The development of mining and quarrying simply increased the demand. If prisoners of war did not provide sufficient numbers, then piracy could provide an alternative supply. The Pharaohs needed thousands of

slaves to build their pyramids.

Roman society depended on slavery — as Paul's letter indicates — as did the Greeks.

The Greeks had a highly enlightened culture, yet they still took slavery for granted. Plato left five slaves in his will and Aristotle owned 14. No one seemed to question whether it was ethical to treat another human being as a commodity to be bought and sold like a cattle beast.

The coming of Christianity did not significantly change this. It was certainly seen as a virtuous thing to treat slaves well. Slaves were often set free by the Romans: they became "freedmen". Slaves could purchase their freedom or were given it for services rendered and this became more common with the spread of Christianity.

Callixtus at the end of the second century had been a slave and became Pope. The Emperor Diocletian had been born a slave.

Decline of European Slavery

In the course of time the institution of slavery declined. The evolution of the feudal system in mediaeval Europe saw the end of slavery in agriculture, although the so-called serfs at the bottom of society were scarcely any better off, except that they could own land and come and go as they liked.

However, the galleys in the Mediterranean continued to be propelled by galley slaves, usually captured Africans or prisoners of war.

Trade in African Slaves

However the ending of slavery in Europe did not halt the evil in other parts of the world; it simply displaced it. Business entrepreneurs in England, France and Spain established the incredibly lucrative Atlantic slave trade.

The wealth of the city of Liverpool was founded on this trade, with hundreds of ships every year engaged in the transport of human cargo from Africa to the Caribbean, to the southern states of the USA and to parts of South America.

The voyage of the slavers formed a triangle. Ships set out from Liverpool with cotton goods and all manner of manufactured articles. On the coast of Africa these items were traded for slaves, who were then carried across the Atlantic to the Caribbean and the Americas. Those slaves who survived the murderous conditions of the notorious “middle passage” — mortality was on average 25 per cent — were then sold on for the sugar and tobacco, cultivated by the slaves. This was then carried back to Liverpool.

Vast fortunes were made by the English aristocracy who owned the ships and plantations, but little publicity was given to the barbarity and cruelty rife in those ships and plantations. The wealth generated by this trade created an entrenched vested interest, opposing any attempts to improve the lot of slaves or challenge the system. “Out of sight, out of mind”.

Even the Quakers were for a time supporters of the trade: they needed the sugar to make their chocolate.

English Campaign Against Slavery

The campaign in England to do away with slavery arose from Methodist reformers known as the Clapham Circle, whose leaders were Thomas Clarkson and William Wilberforce.

Clarkson was an intrepid and courageous researcher who amassed the damning evidence of the heinous crimes against humanity clandestinely carried out by the slavers.

Today we are aware that slavery and human trafficking have erupted again across the world — for the sex industry, work-forces and for profit. As of old it is a well-organised, clandestine and very profitable industry.

Our contemporary challenge is to establish a commonwealth of nations where the principles of human freedom for every person are upheld fiercely.

Wilberforce was the political voice who used all the evidence to campaign and persuade the House of Commons — over 45 years. Eventually he succeeded in getting the legislation passed, firstly to ban the trade itself on British ships (in 1807) and then finally to abolish slavery in all British possessions (in 1834).

Wilberforce was driven by his ardent Christian faith. He was a gifted orator, regarded as the finest speaker in a golden age of parliamentary oratory. When the 1807 Bill was before the House of Commons Wilberforce spoke for three hours and it is said that his audience at the end was still hungry for more.

The campaigning of the Clapham Circle was also successful in mobilising public opinion, bombarding Parliament by petitions with thousands of signatures

demanding an end to the slave trade. Of course, success in England did not mean other countries would also abolish slavery, but such was the influence of Britain after the end of the Napoleonic Wars that it was only a matter of time before the rest of Europe followed suit.

American Campaign Against Slavery

The campaign for the abolition of slavery in America goes back to the powerful advocacy of Benjamin Franklin. The American Civil War was fought largely over the slave issue and the final abolition was one of the achievements of Abraham Lincoln. Sadly, the proper emancipation of black Americans had to wait until the campaigning of Martin Luther King, who was assassinated in 1968.

The banning of slavery in the West represented the ending of an evil tradition thousands of years old. It was an immense achievement. Is there a lesson for us today? In fact, we have a modern parallel in the outlawing of nuclear activity by the Lange Labour government. Such political actions have to be based either on a sound philosophy or the lessons of the Gospel. And for a society to change successfully there needs to be a reliable political process and a consensus accepting the rule of law.

Trafficking Today

Today we are aware that slavery and human trafficking have erupted again across the world — for the sex industry, work-forces and for profit. As of old it is a well-organised, clandestine and very profitable industry. Our contemporary challenge is to establish a commonwealth of nations where the principles of human freedom for every person are upheld fiercely. This is what we want from our Churches and Faiths. And it is what the United Nations must take on if all people are to have freedom, respect and opportunity. ■



Michael Hill IC, the founding editor of *Tui Motu* magazine, assists in Dunedin parishes and enjoys writing, friends and golf.

POPE FRANCIS *calls* **STOP** *to* **TRAFFICKING**

DENNIS HORTON tells how Pope Francis has brought passion, awareness and influence to eliminating human trafficking.

Many people think that slavery is a thing of the past,” Pope Francis said, “but this social plague remains all too real in today’s world.”

A *Global Slavery Index* estimates that 30 million people live in slave-like conditions world-wide. Victims include women sold into sexual bondage, children forced to become soldiers or to labour for a pittance and migrants indebted to those who smuggle them. United Nations statistics reckon that 2.4 million are trafficked at any one time and that their exploitation generates \$32 billion in criminal profits each year.

When he was the archbishop of Buenos Aires Francis celebrated an annual Mass for the victims of trafficking and the issue has been one of his top priorities since his papacy began in 2013. He has called human trafficking “a crime against humanity” and “an open wound on the body of contemporary society, a scourge on the body of Christ.”

Soon after his election, he asked the Pontifical Academies of Sciences and of Social Sciences to explore the problem of modern-day slavery and to identify ways for the Church to work with other agencies to address the issue.

In 2015, he devoted his World Peace Day message to the topic, insisting that human trafficking destroys the lives of millions of children, women and men each year, making it a real threat to peace. “Slaves no more, but brothers and sisters” was the theme of his New Year message.

“Trafficking, which generates huge profits for organised crime, threatens peace because it denies

the fundamental human dignity of its victims,” said Pope Francis.

Human Trafficking Must be Stopped

Not surprisingly the topic has surfaced in recent papal documents, including the encyclical, *Laudato Si'*, and the apostolic letter, *Evangelii Gaudium*. In the first of these Pope Francis tackles the mind-set that allows market forces to regulate the economy and regards issues like human trafficking as collateral damage (LS, par 123). In *Evangelii Gaudium* he writes that he has always been distressed by the plight of those who are victims of various kinds of human trafficking. “There is greater complicity than we think. The issue involves everyone! This infamous network of crime is now well established in our cities and many people have blood on their hands as a result of their comfortable and silent complicity.” (EG, par 211)

***Human trafficking is
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Working with the UN

A key initiative of Pope Francis has been to endorse the role of the Pontifical Academy of Social Sciences

in hosting summits of international judges, prosecutors and magistrates, urging them to combat modern forms of slavery. “The victims are the first who need to be rehabilitated and reintegrated into society and their traffickers and executioners must be given no quarter and be pursued,” the pope told a summit in June this year.

The pope also expressed his thanks at the summit to the UN member states which have endorsed Goal 8.7 of the UN’s new *Sustainable Development Goals* (SDGs), which aims to eradicate forced labour, modern slavery, human trafficking and the worst forms of child labour.

The Holy See is reported to have played a critical role in lobbying behind closed doors at the UN to have the eradication of human slavery added to the SDGs, which are the UN’s top priorities for the next 15 years, an expansion on the earlier Millennium Goals laid out at the beginning of 2000.

Pope Francis told the judges and prosecutors attending the summit that they should pay special attention to justice and to the organised crime that is linked to trafficking. He reminded them they were called to give hope. He highlighted the suffering experienced by the victims of trafficking, as well as their deep desire for justice. “Their traffickers and executioners must be given no quarter.”

Crimes Against Humanity

The pope named forced labour, prostitution, organ trafficking, the drug trade and organised crime as forms of modern slavery and real crimes against humanity. They “should be recognised as such by all

religious, political and social leaders – and reflected in national and international laws.”

But he insisted that the punishment of criminals “must not be an end in itself” but a path to rehabilitation, because “there is no valid punishment without offering hope.” He praised the example of Italy, which recovers “the ill-gotten gains of traffickers and criminals and offers them to society, particularly for the reintegration of the victims.”

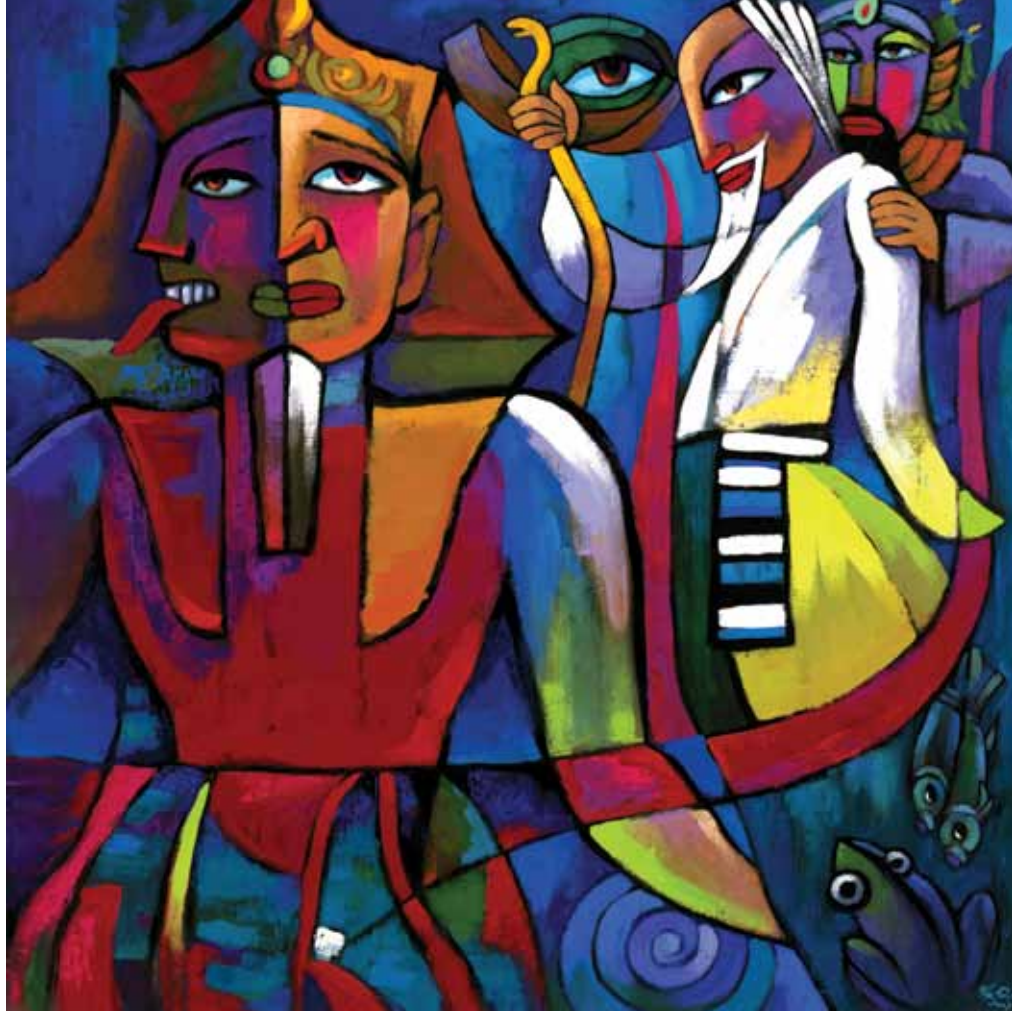
Santa Marta Group Formed

The judges and bishops participating in the summit have dubbed themselves the Santa Marta Group, because many of them were accommodated in the Vatican guesthouse, or Casa Santa Marta, where the pope lives. As well as the gatherings in Rome, the group has also worked with the Holy See’s Permanent Observer Mission to the UN to sponsor a landmark summit with a focus on “ending human slavery in our lifetimes.” The event joined senior church leaders with key players in international development and diplomacy.

The pope’s commitment to the issue of trafficking was highlighted in a speech last July by Archbishop Bernardito Auza, the Holy See’s permanent observer at the UN. He spoke about the elimination of trafficking in children and young people, in the context of a UN assembly debate on this theme. “The Holy See has long spoken out against the evil of human trafficking, forced labour and all forms of modern slavery,” the archbishop said.

“And through the dedicated work of so many Catholic institutes and groups, the church has sought to fight the causes of this issue, to care for those it victimises, to wake people up to the scourge, and to work with anyone and everyone to try to eliminate it.”

He noted that Pope Francis has made the theme a priority of international diplomacy. “He has spoken about it to newly accredited diplomats, to international religious leaders, to an alliance of police chiefs and church leaders, to social scientists and scholars, to mayors



Moses and Aaron Debating with Pharaoh to Release the Slaves © He Qi www.heqiart.com

from across the globe, to judges and to various conferences throughout the world.

“He hasn’t merely been talking,” the archbishop said. “He has been taking action, catalysing the Holy See’s hosting conferences, spearheading a Joint Declaration of Religious Leaders against Modern Slavery, and endorsing the creation of the Santa Marta Group, named after his residence in the Vatican, which brings together Catholic leaders and international law enforcement officials to battle this scourge.”

Slavery is an Open Wound

The pope’s essential message on this subject is that human trafficking is an “open wound on the body of contemporary society, a crime against humanity and an atrocious scourge that is occurring in many of our own neighbourhoods,” said Archbishop Auza.

“When Pope Francis spoke here at the UN in September last year, he called for concrete steps and immediate measures for putting an end as quickly as possible to the phenomenon of human trafficking,

the sexual exploitation of boys and girls, and slave labour, including prostitution. He stressed that “we need to ensure that our institutions are truly effective in the struggle against all these scourges.”

Advocacy and Prayer

One final initiative worth recording is the decision by Pope Francis to mark February 8 each year as an International Day of Prayer for the Elimination of Human Trafficking. The day coincides with the feast of St Josephine Bakhita, kidnapped as a child and sold into slavery in Sudan and taken to Italy. Once she achieved her freedom she joined the Canossian Sisters and dedicated her life to sharing her testament of deliverance from slavery and to comforting the poor and suffering. She died in 1947 and was canonised in 2000 by Pope John Paul II. ■



Dennis Horton lives with Michal in Carterton, and works on the Sisters of Mercy mission team. When not writing or reading, he tends his garden and his two young grandsons.



CHOICE or CHANCE at the BORDER

RUTH DEARNLEY describes the people at the Cambodia-Thailand border, hoping for work but also facing the spectre of exploitation and trafficking.

In Poipet, a small town on the border between Cambodia and Thailand, the town wakes before the sun. Under the pink, morning sky I choke on the air, thick with wood smoke and the belching engines of flatbed trucks piled high with cargo. I watch as four container trucks trundle past me, their open sides framed by the faces of hundreds of Cambodian workers, squeezed in like cattle as they make their standard commute into Thailand.

I'm here to understand better how international governments and charitable agencies are tackling the issue of human trafficking in this region. Despite how this looks to western eyes, these trucks are not shameful examples of injustice and the exploitation of workers. They are instead a legitimate and accepted way to help people here earn a living: the reason so many Cambodians have moved to Poipet. It is, perhaps, their gateway to prosperity.

As I stand on the border, the gates open and another four trucks cross, this time back into Cambodia. While they look the same, they tell a very different story.

These migrants, identified by Thai authorities as illegal workers, are being forcibly returned to Cambodia. I see mainly men, some couples and a few young children.

Some simply can't afford the paperwork needed to get permission to work in Thailand. They may try their luck again, crossing by foot the river that separates the two countries. They could seek out work for cash on agricultural plantations in the area. They may even trek further away, to find work as street vendors, restaurant hands or tailors in larger cities.

Labour Exploitation

Being sent back home isn't the biggest risk these workers face. Labour exploitation is a very real threat for

workers isolated by language barriers, cultural differences and a limited social support system. The more time I spend in Poipet, the more I hear about the dangers. It seems everyone in Poipet has a story to tell about the "lucky" or "unlucky" migrants they know. There may be some victims of exploitation in these trucks.

Dangerous conditions. Long hours. Little or no pay. Forced fees to hire work equipment. Exorbitant rent. Emotional and physical abuse. Confiscation of official paperwork. For those with tenuous migration status, their fear of legal punishment can be used against them, as a way of trapping them in a cycle of abuse.

There is no one fixed scenario for how trafficking and exploitation occur. Its dynamic nature makes it hard to detect and its often multi-layered culpability makes it hard to apportion accountability. All in all, this leads to a low risk, high reward crime. But the common experience for people who have been trafficked is that they are kept in exploitative situations for the profit or personal gain of others. Whether through threat, fear, coercion or deception, they are not free.

Child Trafficking

Two boys, no older than 16, sit on a bench pressed up against the wall of a starkly furnished Cambodian Government office. They're silent, while footsteps echo on tiled floors and greetings and commands are shouted between colleagues in the adjoining rooms.

The boys arrived in yesterday's "shipment" of repatriated migrants to Poipet. Yesterday, they were the faces in the trucks.

I didn't speak to them beyond a round of greetings as I entered. Minors returning in suspicious circumstances need to speak with a counsellor experienced in trauma-based recovery, before they speak to a stranger like me.

Later, the head of the Government office responsible for processing returning citizens told me the boys had been working on an agricultural plantation. Details of their detention by immigration police were unclear, but they had no possessions, no papers and no money when they arrived back in Poipet. One said he'd been in Thailand for a few months: the other, years. Whatever the nuances of their story, it was likely that they were survivors of child trafficking.

For these boys and for so many more like them, rescue is not the happy ending to their stories.

Swift reunions with loved ones and the comfort and safety of home aren't always possible in child trafficking cases. They may have unknowingly been trafficked by someone in their family or community. Or the brokers may still be recruiting young workers in the community. During their ordeal they may have been threatened if they left, or told that returning home will put their families in danger. Without knowledge of the risks, they are vulnerable to being re-trafficked.

And tragically, the people most vulnerable to trafficking are trafficking survivors. Simply returning home without changing the circumstances which put them at risk in the first place, poses the greatest threat.

Now and in the future the boys and others like them will need professional help — psychosocial support — to

help them process their experiences, deal with any mental health issues and address any neglected physical health concerns. To make up for the schooling they missed, they may need informal education or vocational training, giving them basic tools to help secure future work.

If the boys have left their communities because of limited work opportunities, they will probably need training to create alternative income sources, such as rearing animals or farming. To do this, to change their futures, the boys and survivors like them need access to small loans to get started. If they want to cross borders again for work they will need advice and support about how to reduce the risk of being exploited again.



Change not Blame

So I watch the trucks cross and I see the faces. I understand from my years of working in this field what is behind their choices. My working life has been a catalogue of places where exploitation thrives in the darkness. In the global sex industry. In the cocoa plantations of West Africa. In Bangladeshi sweatshops. On Australian agricultural plantations and construction sites. In the New Zealand fishing industry.

Once we know it is there, it's easy to get angry about this injustice. We look for someone to blame. *But who is responsible?*

Is it the broker who promised the boys and the millions more like them that he had well-paid work for them? Should we blame the driver who was

hired to take the boys to their new workplace — for a fee? Should we simply blame the plantation manager who enforced the boys' working hours and often terrible conditions?

Or is this injustice the fault of the international company that purchases raw materials and asks for lower labour costs? Is it my fault, and that of all those shopping for bargains and the cheapest deals in supermarkets?

The truth is, there is accountability at many levels. But blame won't end anyone's suffering. Change will.

And that starts with us. Changing what we buy, so we are supporting ethical sourcing practices like fair trade. How we give to organisations supporting the long-term investment in trafficking survivors. How we

demand greater investment from our Government into aid and development programmes that reduce vulnerability.

The border gates will open again tomorrow. The cycle will continue.

But we can open our eyes to it. We can see the nameless faces woven into our lives. And through our choices we can help the journey end in hope, not harm. ■

Photo opposite: Poipet, Cambodia. Cambodian migrants being returned from Thailand. ZUMA Press, Inc. / Alamy Stock Photo



Ruth Dearnley is Managing Director of *Influence Global*. She is passionate about the little changes we can make to create a more just world.



TRAFFICKING on Our Doorstep

MARGARET NG outlines the combined efforts of individuals, groups and governments to support victims of trafficking in Sydney.

I first heard about human trafficking 12 years ago and was shocked to my core to think that young women and children were being enslaved in sexual bondage after being tricked into coming to work in Australia. This prompted me to move from Perth to Sydney and begin, very tentatively, a ministry with survivors of human trafficking.

I admit I started with more good will than skill, knowledge or ideas, but I found support in courses and organisations such as Project Respect in Melbourne, the International Organisation for Migration and the Union of International Superiors General (UISG) in Thailand. And I attended court cases involving trafficked people in Sydney to become familiar with the context of the women, children and men concerned and the landscape of the Australian law around trafficking.

Sharing Information

Little by little I networked locally, nationally and internationally with others working to prevent human trafficking, in the churches and particularly with the Salvation Army. We found the collaborative approach of Government, Embassies, Non-Government Agencies and individuals is most effective in protecting and supporting those who have been trafficked to Australia. We were able to raise and hear the issues around trafficking at the national round table meeting, the Government's consultation process. These included making the visa framework more sensitive to victims of trafficking, better training for prosecutors and safe, suitable and sustainable housing for victims.

Support for Survivors

My concern has been the needs of the women who had been trafficked in the sex industry, (mainly from the Asia-Pacific region), while they were waiting for a temporary protection visa. We've made submissions to the Government asking that the name of the Criminal Justice Stay Visa be changed for trafficked people. At present the same visa is used for criminals awaiting deportation.

Painting: *Give Me Shelter* by Katherine Langlois
www.katelangloisart.com

Once they are “rescued”, life is not immediately better for those who have been trafficked. For example Marta and her preschool-age daughter, Jenna, were placed in a motel over the long Easter weekend where they had no cooking facilities. Fortunately I heard and was able to help. Marta had been trafficked into the sex industry. We raised issues like this at our annual advocacy visit to Canberra. As a result the contract for the support of victims of human trafficking has been given now to the Red Cross.

During weekly visits to Sydney’s Villawood Detention Centre I met women from Asian and Pacific countries who had been trafficked into brothels, victims of domestic servitude and men and women who had been trafficked into the labour force.

Tomas, a cook, rang one weekend. He had come to Australia on a temporary work skilled visa, which allows the person to work for an approved business for up to four years. But he had been forced to work long hours, was underpaid and had not received wages for three months. When he burnt his hand in a work-place accident, his employer refused to let him go to the doctor. After his call we referred him to the Immigration Department and to the Fairwork Ombudsman, who acted quickly. Tomas and Sophie, his wife, returned home and have since received their back-pay.

Awful Toll of Slavery

Many survivors of human trafficking are traumatised by the experience and become depressed. They often suffer a loss of self-worth as they try to make sense of what has happened to them. Most frequently their passports are taken away, ostensibly for safe-keeping, so they’re trapped. Their feelings of guilt and shame prevent them from speaking of their experience to their families. They say they live with the question: “Why has this happened to me?” Some resort to self-harm and develop alcohol or drug addictions. Maria showed me a scar on her wrist and said she had cut herself to take “the other pain away”. Psychologists tell us that endorphins

produced by self-harming can mask the person’s psychological pain.

Traffickers Prey on Vulnerable

Traffickers target the vulnerable. For example, they will visit market places and villages in poor areas in south-east Asian countries and offer their targets “unbelievable opportunities”. They paint a wonderful scenario, such as the promise of a good education and a better life for their daughters, jobs and money for their families. The parents trust the traffickers and give themselves or their daughters over to them. By the time the trafficked person realises the truth of their situation they are in Australia, often don’t speak English and have no idea of their rights. And traffickers cultivate their victims’ fear by threatening to harm them and/or their families.

Many survivors of trafficking are traumatised by the experience and become depressed. They often suffer a loss of self-worth as they try to make sense of what has happened to them. Their feelings of guilt and shame prevent them from speaking of their experience to their families. They say they live with the question: “Why has this happened to me?”

Caught in the Web

Jinni, a student from an Asian country, thought that she was getting work which would help her buy a car for university. But she was sold into a brothel for \$15,000. She was told that she had to work to repay a debt of \$45,000 which included her transport to Australia and her board. Her passport was taken and she was threatened that if she tried to leave her father would be harmed. She knew that because her father had signed the

work contract the traffickers had all the information they needed about him to make good their threat if she didn’t toe the line.

Tina’s father had died when she was 12-years-old and she’d left school to provide for her siblings and blind grandfather. Her work couldn’t cover the family’s needs and she had sunk into debt. She was lured by the promise of a good education and \$100 per week from her work to help pay off her bank debts. But none of that was true. She had to work in a brothel and was given no money.

Slaves no More

I’m from Malaysia and being able to speak Chinese, Indonesian and Bahasa Malaysia, albeit at an elementary level, has helped me with communication and support for survivors of trafficking. Together with the Salvation Army and other groups, we are able to give culturally sensitive support, informal English classes, enculturation programmes and safe accommodation for the women.

At the Safe House we celebrate our diversity with food and stories. The women find their experience is validated, that they are not alone and they have access to case managers should the need arise.

Another serious issue emerging in Australia is the practice of forced marriage in some cultural groups. The young girl (sometimes a boy) has to obey her parents’ decision about whom she must marry and she can be in danger of physical and emotional harm. If she does not obey she can be disowned and estranged from her family.

As Pope Francis says, it takes us all to ensure that slavery is stopped. He paints a vision of us all as one human family: “Slaves no more but brothers and sisters in Christ.” ■

Note: Names have been changed and nationalities are broadly described to respect the persons’ safety and confidentiality.



Margaret Ng RSJ is the Coordinator of the Josephite Counter Trafficking Project in Sydney.



THE JURY CAME BACK WITH A FIRST

PETER MIHAERE describes waiting for the jury to come back to court with their verdict in New Zealand's second trial for trafficking.

I'm Peter and I'm an abolitionist. I'm currently sitting at a hot desk in Penrose waiting for my phone to alert me to a message from one of two people who will tell me that: "The jury is back". The date is **Thursday, 15 September 2016** and it's around **11am**.

Yesterday I was in the High Court in Auckland, hearing Justice Heath sum up the case to the jury before they went away to consider their verdict. The trial began on Monday, 22 August 2016, where Mr Faroz Ali was charged with trafficking 15 Fijians into New Zealand and unlawfully exploiting them for his personal gain.

When I entered the High Court a few weeks earlier, I was acutely aware of the importance of this — New Zealand's second human trafficking trial. I was also aware of the enormous work that had gone into preparing for this court case.

What was scheduled as a six-week trial could be all over by the end of the fourth week. While I wait I am thinking about what I will say in the media if the verdicts are guilty and what I will say if the jury returns not-guilty verdicts. A third variation will be if they return a mixture of verdicts on the 31 charges Mr Faroz Ali is being judged on. There were a total of 57 charges and Mr Ali has already pleaded guilty to 26 of these.

Reading this, you might think New Zealand? Really? Human trafficking doesn't happen here. It happens in places like Thailand, or America, or India, but it doesn't happen here.

If I was asked 15 years ago I would have responded in a similar way, but the truth is people are trafficked into New Zealand from around the world and put to work in sub-human, slave-like conditions just as they are in every other country in the world.



I check my phone —
no messages.

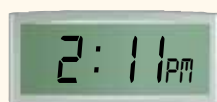
I flick a text to a reporter I know just to make contact, as I don't want to miss anything. She says: "Nothing yet".

On that first day in court I was smiling internally as I heard the testimony of the first of 15 complainants describe her experience. Saliana had seen an advertisement in a newspaper in Fiji promising a good job, good wages, a work permit and a good place to live. So like anyone wanting to help their family she answered the ad and then went through a process that would see her unlawfully trafficked into New Zealand, unlawfully working for little or no pay, expected to work on a tourist visa and in living conditions that were not good. To have this "wonderful opportunity"

she had to pay over an amount of money that would secure everything that was promised. In order to pay the fee Saliana had to borrow the money. She borrowed from family and friends and so was indebted to them. "That's ok," she thought, "I will be getting a good job picking fruit in Tauranga and I will pay that debt back easily." When she arrived in New Zealand her experience was vastly different from the promise and her wages barely covered her costs. She had believed that they were included and covered in her initial fee payment.

Why was I smiling you might ask? Well, in November 2015 at the Nelson High Court I heard similar stories at New Zealand's first human trafficking trial. Raghbir, a young man living in Punjab, India, attended a meeting that promised a good job picking grapes in Blenheim, New Zealand. The job had very good pay and he was promised a two-year work visa, followed by automatic permanent residency. For a fee of approximately \$30,000–34,000 NZD he and his family could establish a new life in New Zealand.

Practising deception by offering a good job, good pay and the relevant visa for a fee, is a universal pattern for traffickers. Innocent people like Saliana and Raghbir, wanting to provide better lives and fortunes for themselves and their families, get caught in this sophisticated criminal network, incur huge debt and have nowhere to turn. They become modern-day slaves.



I check my phone – nothing!

In both court cases, when a complainant challenged that the visa that was stamped in their passport was different from what was promised, the answer was the same: "When you arrive in NZ you will meet a person who will arrange for the correct visa. This visa gets you into the country."

Hope of a bright future turns to despair for those trafficked and they are threatened that if they go



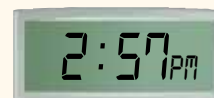
Auckland High Court

Hope of a bright future turns to despair for those trafficked and they are threatened that if they go to the authorities their traffickers cannot guarantee the safety of their families back in their home country. They are reminded of the debt they have and pride makes them stay to try and pay off that debt.

to the authorities their traffickers cannot guarantee the safety of their families back in their home country. They are reminded of the debt they have incurred and pride makes them stay to try and pay off that debt. But getting free of the captors is often not possible as interest and other items are added to the original debt, which means that their debt is increasing, not reducing.

There are many non-government organisations (NGOs) in New Zealand raising awareness about the issue of slavery and human trafficking. They put on events and raise money for work done across the globe. While it's awesome that Kiwis get in behind these endeavours, we also need to know that this abhorrent practice is hidden in our own backyard. Slavery, human trafficking and exploitation exist right here in Aotearoa. The US

State Department's 2016 *Trafficking in Persons Report*, which measures the Government's response to this global issue, indicates clearly that New Zealand is a source and destination country. Further, we have a predominant issue around forced and bonded labour and some issues of sex trafficking. Our performance so far has not been good. We have weak legislation, minimal training, essentially no awareness raising, and no convictions.



Still no word from the jury-watchers at the High Court.

Maybe this will carry on until tomorrow. I'm now getting strangely nervous.



Ping! Message received: "Guilty – all charges".

I immediately posted onto the *Stand Against Slavery* Facebook page: "Today is an historic moment for New Zealand as we see our first human trafficking convictions." Mr Faroz Ali was convicted of trafficking 15 Fijian nationals into New Zealand. Let this be a message to would-be traffickers and exploiters. This case demonstrates that we will not tolerate this kind of behaviour in New Zealand."

As I pack my belongings to commute home I think of Saliana, who is back in Fiji trying hard to "save face" because of the debt she has incurred and has yet to pay back fully. This verdict will be one important step in her being able to do that. For us in New Zealand we need to increase the effort of making this conviction count and search out those who are exploiting, make them stop and then help those who are caught in modern-day slavery. ■



Peter Mihaere is CEO of *Stand Against Slavery*, NZ Baptist Justice Initiative concerned with slavery, trafficking and exploitation nationally and worldwide.



PROTECT OUR CHILDREN AND WOMEN

Angeles City,
Philippines

SHAY CULLEN writes of efforts in the Philippines to prevent child trafficking and rescue and rehabilitate those who have fallen into the hands of traffickers.

A few weeks ago, 69 Vietnamese victims of human trafficking were found in the Philippines. These migrants had been brought from Vietnam two at a time on a tourist visa by a human trafficking syndicate and made to work for three years on low wages, or none at all. They were then abandoned by their gang-masters, declared indigent and deported.

The Philippines is now a destination for low-paid, even slave labour — as if it didn't have enough labour problems of its own. The Philippines is primarily a source country of human trafficking victims both internally and from overseas.

There is significant trafficking

from the Philippines to South Korea using E6 (entertainment) visas and also to the Japanese entertainment industries. What happens there to the thousands of young Filipino women is anybody's guess.

The situation can feel utterly depressing — but there are always signs of hope. I find more Christians and those of other Faiths taking a principled stand for the rights and dignity of oppressed and exploited people.

Philippine Government Concerned

The Philippine Government is doing more to combat the trade in persons and has finally reached the US Tier 1 status, which makes it one of the 39 countries whose governments fully meet the US minimum standards of the Trafficking Victims Protection Act.

The Philippines achieved this status in 2016 after being for many years on the Tier 2 Watchlist. A few years ago, the Philippines was on the verge of dropping to Tier 3, indicating a very low standard of compliance.

However, US State Department's *Trafficking in Persons Report 2016* assessing every country in the world, states that being on Tier 1 does not

mean there is no human trafficking. It just means that the government is meeting the minimum standards.

Efforts to Stop Sex-Trafficking

It is in fact a growing problem in the Philippines as the sex trade expands in towns and cities supported by permits issued by local mayors and the internet. Following the successful raids carried out on sex bars and clubs in the Subic and Olongapo area, by the Preda Foundation social workers and the National Bureau of Investigation, a legal case is ongoing against a US national accused of human trafficking and child abuse.

In a raid a few years ago, retired Australian federal police in undercover surveillance, posing as tourists, were able to identify the operator and customers of a sex ring. Fifteen young girls were rescued and a dozen sex bars closed in the area.

Girls Caught in Trafficking

Contrary to what you might expect, not all the girls want to be “rescued” even though they are victims of human trafficking. Their situations are complex. Many are convinced that it is their life’s job and the only thing they are fit for. They have been conditioned and coerced. Some have drug addictions, as pushers are ever-present around the sex bars. Others fear being jailed for the non-payment of debts.

They borrow money for drugs from the club owner and are seldom able to pay off their debts. This debt bondage is a form of slavery. The young girls seldom have any money left for themselves. The club, bar-owner or the pimp gives them little and charges them expenses.

The girls have to pay for food and a bed space in a dorm at the back of the sex bar. They buy drugs to make life bearable. If they do a job such as pole dancing, they have to pay for a numbered ID card and a bikini. The customer calls their number if he wants them. These flashy nightclubs are the glitzy galleries for the sale of human persons. In most respects, they are like the slave traders of old, presenting slaves for hire or sale.

Over a thousand young girls and

some boys are available in the streets and clubs of Fields Avenue, Angeles City. Some are trafficked from the poorer provinces of Samar and Leyte. Others are runaways from Manila.

Efforts to Help

The situation can feel utterly depressing — but there are always signs of hope. I find more Christians and those of other Faiths taking a principled stand for the rights and dignity of oppressed and exploited people. And in the Preda home we have children like Rachel learning a different way of life.



Rachel is from an extremely poor family in the slums of Metro Manila. At age 14, she’d never been to a formal school and could not read or write — even her name. Her parents had called her dumb and she’d grown up believing it. To make matters worse, when she was nine, her uncle sexually abused her repeatedly. She was not believed by her family and had to face more sexual abuse, so she ran away and became a street child.

Rachel was easy prey for human traffickers. Alone, hungry and friendless she fell for an offer to work as a domestic helper in another city. She readily agreed but ended up forced to work as a dancer in a videoke bar. She escaped and was found on the streets by social workers and accepted at the Preda Foundation in Olongapo City.

When admitted at the Preda home for abused children she was depressed and would not speak or tell her story.

But after mixing with the other 40 children for several weeks, she began to change. She found that many shared similar experiences and had endured the same kind of terrible situations. They were engaging in counselling and friendship and their example gave Rachel courage. She gradually came to realise that she was safe from the abusers and exploiters. Even, that she could decide her own future and would have support and affirmation to do that. Rachel chose to take emotional release therapy for a few weeks and spilled out all her pain and hurt in the padded therapy room. She cried her heart out in the process of releasing her anger at her abusers.

She changed, growing in emotional strength, and was able to smile and be happy. After some months she had the courage to file a case against her uncle. The case has now been elevated to the court. Hopefully justice will be done and Rachel’s healing will continue into her future.

Only a few prostituted victims have the chance of being found and saved from their life of sex-slavery, bondage and ignorance. This is why it is very important to have more refuges where young people can find sanctuary, home and a new family. In such places and among accepting people, young victims can be protected, be free of abusers and exploiters and find their true selves in peace.

Prevention is just as important as rescue and healing of the victims. When the government works with NGOs and civil groups, the best results are seen, as information and resources are shared. A Preda Foundation human rights education team is currently training government officials, parents, teachers and hotel staff on the anti-trafficking and child protection laws and about how to report and prevent human trafficking. Together we are working to stop trafficking and free the slaves. ■



Shay Cullen, an Irish Columban priest in the Philippines, established the Preda Foundation to address child trafficking. www.preda.org



Photo: Andrew Bertram

To Live in the Mercy of God

To lie back under the tallest
oldest trees. How far the stems
rise, rise
 before ribs of shelter
 open!

To live in the mercy of God. The complete
sentence too adequate, has no give.
Awe, not comfort. Stone, elbows of
stony wood beneath lenient
moss bed.

And awe suddenly
passing beyond itself. Becomes
a form of comfort.
 Becomes the steady
air you glide on, arms
stretched like the wings of flying foxes.
To hear the multiple silence
of trees, the rainy
forest depths of their listening.

To float, upheld,
 as salt water
 would hold you,
 once you dared.

..

To live in the mercy of God.

To feel vibrate the enraptured

waterfall flinging itself
unabating down and down
 to clenched fists of rock.

Swiftness of plunge,
hour after year after century,
 O or Ah

uninterrupted, voice
many-stranded.

 To breathe
spray. The smoke of it.

 Arcs
of steelwhite foam, glissades
of fugitive jade barely perceptible. Such passion—
rage or joy?

 Thus, not mild, not temperate,
God's love for the world. Vast
flood of mercy
 flung on resistance.

Denise Levertov

New Selected Poems, (Bloodaxe Books, 2003) www.bloodaxebooks.com



FREEING THE FISHERS

JEFF DRANE describes the issues of trafficking and slavery that chaplains and volunteers in the Apostleship of the Sea encounter and their efforts to bring about change.

Those who minister in the global organisation, the Apostleship of the Sea (AoS), are in most ports to welcome seafarers and fishers as they travel the oceans of the world. They have these workers' interests at heart and are an advocating voice on their behalf. Like Pope Francis they are appalled at the plight of fishers, which he calls "a modern form of slavery". And like Francis they are naming it as "slavery" when referring to industry owners and to impress on governments the seriousness of the issue.

Seafarers and Fishers Different Conditions

Seafarers, conveying 90 per cent of the world's products around the planet and providing all services on cruise ships, face the dangers associated with the unpredictability of oceans and weather as a way of life. Since more countries have implemented the 2006 United Nations Maritime Labour Convention (MLC) seafarers' conditions are now better regulated and there is more scrutiny of shipping owners, agents and captains. But it is not the same for those in the fishing industry. The International Labour Organisation (ILO) has found that current international laws and conventions fail to protect properly those who work on fishing vessels.

Unsurprisingly the lucrative and illegal trade in cheap workers, drug smuggling and refugee and migrant trafficking, is now being taken up by fishing companies. With the depletion of fish stocks through over-fishing, companies look to these opportunities to make money on the side while still appearing to be engaged in a legal industry. The disregard of sustainable fishing practices is coupled with an equal disregard for workers in the industry. These shipping companies and ships' captains can get away with unsafe working conditions and equipment and the physical and sexual abuse and enslavement of their workers.

The disregard of fishers is matched by an equal disregard for the sustainability of fish populations.

Reports Tell the Story

Two reports this year have outlined the issue of trafficking as it relates to the fishing industry. According to the June 2016 *Trafficking in Persons Report* published by the USA Department of State, the New Zealand Government knows that foreign men aboard foreign-flagged fishing vessels in New

Zealand waters are subjected to forced labour. To counter this the Government implemented the Fisheries Foreign Charter Vessels Amendment fully in May this year. It requires all foreign charter vessels fishing in New Zealand waters to operate as New Zealand-flagged vessels and abide by its health and labour laws. The Government also reported that two fishing vessels considered to be at high risk of labour exploitation chose not to renew their licenses to fish in New Zealand waters due to this increased scrutiny. New Zealand has been asked to increase its vigilance of over-fishing and forced labour in its waters.

Fishing in Pacific

The *Made in Taiwan* report by Greenpeace, April 2016, investigated illegal and criminal wrongdoing in Taiwan's powerful fishing industry, particularly in its distant fleet fishing in the oceans of the world, including the Pacific. Taiwan is one of the three largest catchers of tuna and tuna-like species and supplies most seafood markets in the world. Their distant water fishing vessels employ 160,000 foreign migrant workers. The report shows their industry is beset with issues of human trafficking, forced and debt-bonded labour and transshipment of crews and catches.



View of the fishing port of Suao, Taiwan. Copyright © Paul Hilton/Greenpeace

Father Bruno Cicero, the chaplain in Kaohsiung, Taiwan from 1996-2008 and involved in counselling and advocating for migrant fishers in Taiwan, was interviewed for the report. He explained how the industry obtained migrant workers through circumventing Taiwanese authorities:

“What tended to happen was that if Taiwanese authorities became involved or made enquiries in relation to complaints or issues that had arisen for the migrant fishermen, the structural setup of the fishing industry simply allowed companies to say that they had made the appropriate payments to the various manning agencies and brokers, who were typically based in other countries. Often the fishing companies did not have a contract with the migrant fishers but with the agent. The agent required that a small amount be paid directly to the fisher on board, with the balance to be given to the fisher in a lump sum at the end of the contract. If the fisher disembarked early he would lose all the salary and because he did not have a contract with the fishing company, he could not claim the salary from them. This also enabled the fishing companies and the Taiwanese part of the labour supply chain to distance themselves from the exploitation and violence.”

Indonesian fisher, KT, in his early 30s, tells a story similar to other

fishers interviewed:

“I work on a longliner, mainly catch shark. I am an overseas employment seafarer. I have worked on this boat for nine months. Whenever we work at the sea, we usually work 22 hours a day. I didn't receive my salary for four months. Also, although I signed a contract for 300 USD per month, and got the first three months' salary, I only received 100 USD each month for the first three months, because the agent charged me for the passport and insurance guarantee. My kid back home was sick and my wife didn't have a job. The money I sent was used to pay back what we owe to our neighbour. I am in a very bad way.”

The report documents terrible conditions, forced labour, cruelty and even murder on the vessels and notes that the disregard of fishers' conditions is matched by an equal disregard for the sustainability of the fish populations.

Need for Combined Efforts

Reports like the ones mentioned raise awareness of the plight of fishers and their vulnerability to becoming victims of human trafficking. At an international level efforts are underway to ratify the ILO Fishing Convention 188 which applies to all types of commercial fishing and establishes minimum standards that

protect fishers in all aspects of their work. The ILO sets international standards for safety on board fishing vessels, which includes food, accommodation, medical care at sea, employment practices, insurance and liability. With proper enforcement this will go a long way towards eliminating the oppression in the industry.

The AoS is committed to seeing that this improvement is implemented and forced labour and trafficking are stopped. As an organisation they will call on countries engaged in fishing to admit that their fishers are vulnerable, to protect them with suitable legislation and to call them to ratify the ILO Fishing C188. They will also endeavour to raise public awareness inside all countries with fishers, about their vulnerability and how to protect against it.

And they will network with other maritime agencies, as for the Greenpeace report, to bring about a change of behaviour and attitude towards fishers and their families and towards sustainability of all species of fish in the oceans. ■



Jeff Drane SM coordinates the Apostleship of the Sea in New Zealand.

OUR LUXURY SLAVES' NIGHTMARE

ALICE MURRAY shares her research on the use of slave labour in the production of chocolate.

If I gave you a chocolate bar and told you it was made in some part by slaves, would you eat it? Probably yes? Modern slavery is not a small issue. There are an estimated 24 million people enslaved right now, producing items we all buy, such as clothing, electronics and chocolate. Because we are not faced with the reality, we don't feel guilty about it. This is not ok. Companies are using people as stepping stones to get more money and they don't care if a few thousand people get crushed in the process. And society is letting them get away with it. They know exactly what they are doing, but keep on doing it and lie about it. They think that extra money is more important than people's lives. That is so wrong. But we can stop it, and the first step to doing that is to understand modern-day slavery.

Slavery has been illegal in some places for over 200 years and is now illegal everywhere. But making it illegal didn't help much; and recent changes in society have made it easier for slavery to occur. Poverty, rapid population growth and social instability leave millions of vulnerable people looking for jobs. All it takes is for someone to pose as a money lender or job recruiter. They take people away with the promise of work and then trap them, forcing them into slavery. In child slavery, the child is simply stolen away from home. Sometimes, because their

poverty is so great, the parents will sell their children into slavery for as little as \$30, hoping their child will get education and a better chance at life. That is the saddest thing, and what makes it even worse is that it doesn't have to happen.

The chocolate industry is only one of many that utilise the 24 million people working in slavery to create products.

I have heard people say that at least they have a job; they are better off working as slaves than doing nothing. This is not the case. If you are enslaved, it is not a job. The workers are not paid; they can't leave. They are beaten. They are trapped. Boys are enslaved in cocoa production labour for up to 13 hours a day, carrying sacks of cocoa beans through the forest. They spend nights crammed in a small room on a hard wooden floor. They are woken early, and given little or no food. If they drop the sacks or move too slowly, they are beaten. If they cannot work because of illness or injury, they are dumped and left to die. It is easier to obtain fresh slaves, than spend money looking after the ones that are already there. People who are enslaved have never been treated like people, more like some sub-human species. Now they are treated like things. Worthless objects.

The chocolate industry is only one of many that utilise the 24 million people working in slavery to create products. Think about all those

cheap clothes we buy from low cost stores. It's highly unlikely that such cheap items can be made ethically throughout the entire production process. Even big clothing brands have been known to use slave labour, in order to maximise their already massive profits.

According to reports the global companies, such as Hershey, Nestlé and Mars, are dragging their heels in doing anything about slavery. Cadburys has made an anti-slavery stand in milk chocolate production and Whittakers is following. It is only a start though. The production of cacao-rich dark chocolate is where profits hit principles.

Awareness is growing; people are doing more to help by putting pressure on offending companies. We can look for fairtrade logos on products, which certify that the product is made ethically, and there are many small brands that are entirely fair trade. By buying from them, we are supporting a slave-free future. Even if it does cost a little more, it is definitely worth it. In first world countries, those in work are so much better off. We don't need items like chocolate, but people are enduring slavery when we are greedy and too unwilling to pay that little extra for ethical products. So let's be conscious about what we are buying. Let's tell people about slavery, learn about it, and make it harder for people to ignore. In the words of William Wilberforce, the prominent anti-slavery campaigner: "You can choose to look the other way, but you can never say again that you did not know" ■

Alice Murray is a 16-year-old Year 11 student at South Otago High School. She enjoys sports, loves reading and indulges in geography, maths and science.



MANA AND MERCY SET US FREE

The virtue of *mana* was an essential ingredient of cultural well-being in Aotearoa circa 1841. Because of their *mana* Māori were prepared to cooperate peacefully with British settlement expecting that the British Queen also had the *mana* to treat with the Māori tribes.

Fast forward to today. I want to draw a connection between *mana* and mercy because I see the contemporary settlement of Māori resource claims as the Gospel equivalent of “setting the captives free”.

In a holistic philosophy, Māori saw themselves as part of creation, descended from a Sky-father and Earth-mother, whose children became the *atua* or gods who looked after the land and seas. *Mana* or authority can be seen as the *tapu*, the sacredness of the gods. Everyone has it. *Tapu* balances the exercise of power and cautions against its misuse. *Mana* can be enhanced with compassion and wisdom, or degraded by rash acts.

Unfortunately settler governments after the Treaty didn't agree with sharing power with Māori and land was taken by legislation and force. In the process, Māori culture was suppressed and Māori became refugees in their own country.

Māori *tikanga* or functions, like *mana*, had to evolve alongside Pākehā ideologies. *Tikanga* practice today is a tribute to the resilience and holistic flexibility of the culture as well as to the intermarriage between races that was common from the first traders. Māori were quick learners of biculturalism while Pākehā settlers were not so motivated.

It's been a steep learning curve over the past 50 years but an understanding and recognition of *mana* is the rationale behind settling Treaty claims — as well as pragmatic economics. It's also part of the reconciliation needed for nationwide healing.

Years ago the Government acknowledged the land confiscation debt it couldn't pay to claimants. Now a fraction of that land and resources has been deeded back along with seeding funds to establish a modest self-sustaining tribal base. Joint management of national resources, such as Tainui's Waikato River or Te Reo Māori, are similarly recognition that tribal *mana* is a shared responsibility. The government negotiates on our behalf as our *rangatira*. But every New Zealander is essential to the process of “setting the captives free”.

Mana was traditionally exercised by a leader,

a *rangatira* for the benefit of others. *Rangatira* is a combination of two words, *ranga* — to weave and *tira* — a group of people, an example of the interdependent and collectivist nature of Māori society. This calls for give and take, benefits and responsibilities involved. Richie McCaw was said to have *mana* as an All Black rugby captain. An older generation remember Colonel Awatere, who led the Māori Battalion in WWII. He adapted tribal rivalry to military tactics allowing Māori flexibility under a central leadership.

A different form of leadership and *mana* was shown by the non-violent philosophy of Te Whiti and Tohu Kākahi, who peacefully protested the confiscation of their Taranaki land in the late 1800s. Their encouragement of Māori to plough up the survey lines of settlers and sow crops in the furrows, led to the sacking of Parihaka in 1881. As a strategy, civil disobedience did not stop the settlers taking over the land and it incensed the colonial government against Taranaki Māori who refused to sell their land. Those who resisted were arrested and shipped to prison and their land was confiscated. But as a leadership value of “living the whole life of the tribe,” the non-violent commitment of Te Whiti and Tohu Kākahi birthed an attitude of tribal unity and continuing care for the land in today's descendants who show that *mana*.

Dispute between Māori involved *utu* and balance. The Māori idea is that things are out of whack in the environment and balance needs to be restored. Balance is usually upset between kin and outsiders and it is the *mana* (as prestige, power or authority) that needs to be restored.

In a contemporary sense, this is what is going on with the settlement of Treaty resource claims. Whether the injury was intentional or not, *utu* could be seen as a virtue to restore the *mana* of a kinship group, not just that of Māori, but of all New Zealanders.

This dispute settling — balancing — is the exercise of mercy, the “freeing of the slaves”. Pākehā and Māori, we have all been enslaved by our ancestors' actions. As we now share the Divine spark, however differently we may experience it, we are all engaged in the Spirit's restoration. ■



Piripi Whaanga learned his *reo* on a golf-course with his dad and helped the birth of Māori journalism and Iwi Radio.





The Widow's Mite
by James Tissot. Brooklyn Museum.

READING LUKE 20:45-21:11 ECOLOGICALLY

ELAINE WAINWRIGHT shows how apocalyptic eschatology in the final section of Jesus' teaching in Luke invites us to practice today what we want our world to be like in the future.

As the Lucan gospel unfolds, we find Jesus in the temple (Lk 19:45ff), drawing his ethical teaching to a close and turning readers' attention to the future and to how early Christians might live into that future. I suspect we give little attention to the final segment of the preaching of the Lucan Jesus, the section we call apocalyptic. However John Haught in his recent book, *Resting on the Future*, invites us to a re-discovery of the biblical notion of future promise. He suggests that it resonates with the scientific understanding of an unfinished universe and points to a God who emerges out of the future that is unfolding up ahead of us.

With this comes an invitation to re-engage with the apocalyptic.

Near the Temple

The section Luke 20:45–21:11 contains a complex mix of different types of narrative. But they are all situated in the same material location — Jesus is teaching in the Temple precinct or on the Temple Mount (Lk 19:47; 20:1). This context invites the ecological reader into the materiality and sociality encoded in this text.

Jesus and his listeners are surrounded by the huge limestone blocks that had been quarried out of the earth, shaped and laid by thousands of workers who built the Herodian temple just decades

before. The materiality of the stone and other Earth elements constituting the Temple, was visible and tangible. Not as visible was the experience of the workers, many of whom would have lost their lives in the building of the massive temple. All this is part of the fabric of the Lucan text.

Standing on the pavement of the great stones, Jesus speaks to the disciples in the hearing of the people (Lk 20:45) thus creating a complex web of relationships. And he speaks to them about another group, the scribes, who may have been visible on the Temple mount. They were the ones versed in God's law through the study of that

law and its interpretation for the religious leaders and the people. However it is not this work that Jesus addresses, but rather the way they appropriate material elements for their own honour. The cloth constituting their long robes and the wood of the seats they claim at banquets and in the synagogue. It could be easy for the reader to miss Jesus' strongest rebuke of the scribes' conduct — they "devour" the houses of widows. They appropriate the material dwelling place of one of society's most vulnerable in an unethical way, rendering these women even more at risk. Ethics is bound up with the material.

Gifts in the Women's Court

This is made evident in the very next episode in the story. The location is the Women's Court on the Temple mount. In the colonnade surrounding this court were a number of receptacles for offerings — some for specific purposes like the temple tax and others for general offerings to the Temple as gift. Here the material, the social and the religious interplay and Jesus would have seen it as he "looked up", as Luke 21:1 suggests.

What the Lucan writer highlights is that Jesus sees, Jesus notices, Jesus notes. His sight opens his awareness to the material elements around him and people placing their gifts into the receptacles. Initially Jesus sees people described as "rich" putting in gifts and perhaps drawing attention to the value of their gift as they deposited it. But something else captures Jesus' gaze. It is a woman described as a "poor widow". To be widowed makes a woman vulnerable; to be poor and widowed renders this woman doubly so. However she is the one who draws Jesus' attention as she puts two small copper coins into the treasury. Her coins come in their materiality, minted from Earth elements. Society has evaluated them as the least valuable of the coins.

Jesus does not participate in this social evaluation process. He reads and interprets differently and his opening phrase "truly I tell you" functions to emphasise this difference. The text doesn't

Eschatology invites us to see the impact of what we are doing now as circling back on us right now.

It is like seeing the consequences of fracked earth, polluted waters and air, destruction of species and environmentally-induced human illnesses in their true effects right now.

tell us as readers the value of the gifts that the rich contribute. But Jesus evaluates the gift — it is out of abundance; it functions in an economy of abundance. Jesus' words invite readers to reflect on the gift economy in which they participate. That reflection is challenged by Jesus' evaluation of the widow's gift — it is all she had to live on. Her two small copper coins are total gift.

Irish theologian, Anne Primavesi, emphasises the significance of gift within ecological thinking. She recognises that Earth gifts the human community with all they need to live on. This in its turn entails our giving for the benefit of others in the more-than-human community. It is to this that the poor widow turns our attention.

Understanding Apocalyptic Writing

As Luke 21 continues to unfold, the ecological reader is drawn into end-time/eschatological imaginings, expressed in a type of literature called apocalyptic. Theologian, Catherine Keller, says that apocalyptic eschatology "does not boldly stride toward new worlds but rather laments the self-destructiveness of this world". The disciples' questions: "When will this be, and what will be the sign of your coming and of the end of the age?" (Lk 21:7), address the

present of the Lucan community experiencing the destruction of the Temple, the imminent return of Jesus. The "end of the age" belongs to the future imaginary of eschatology. That future is in the hands of God, the one who goes up ahead of the Earth community; but it folds back into the present, calling that community into new ethical responsibility for the shaping of the future.

In Lk 21: 9–11, we hear described what has been and continues to be the fate of the entire Earth community — wars, famines, plagues and earthquakes. Lucan eschatology challenges us as contemporary ecological readers with a linear concept of time, to understand the cyclical concept as in the first century. The text invites us to see the impact of present actions now, not on a future which we envisage as distant and separate from ourselves in the now. To see the impact of what we are doing now as circling back on us now. For example, it is seeing the consequences of fracked earth, polluted waters and air, destruction of species and environmentally-induced human illnesses, together with earthquakes, famines and massive destruction of apocalyptic proportion, now.

Apocalyptic eschatology calls forth an ethic in and for the now. Catherine Keller says in this regard that "a responsible Christian eschatology is an ecological eschatology [which] motivates work — preaching, teaching, modelling, organising, politics, prayer — to save our planet".

Pope Francis's most recent proclamation of an eighth work of mercy — showing mercy to our common home — affirms such a responsible Christian eschatology. It is calling us forward with the entire Earth community to create the future into which the God who goes before us is leading that community. ■



Elaine Wainwright RSM is the Executive Director of Mission and Ministry for the Mercy Sisters in Australia and Papua New Guinea. She is an international biblical scholar.

A MAN with an AMAZING PLAN



The Tax-collector's Office
by Pieter Brueghel the Younger
[Google Art Project]

KATHLEEN RUSHTON writes that by misjudging Zaccheus in Luke 19:1– 10 we miss his vision for a better community.

For about four months, the Sunday gospels this year are from Luke's account of the journey of Jesus and his disciples from Galilee to Jerusalem. This journey begins in Lk 9:51 when Jesus "sets his face to go Jerusalem." We are reminded they are "on the way" (Lk 9:56, 57; 10:38, 13:33), "on the way to Jerusalem" and passing through villages (Lk 9:52; 10:1; 13:22, 31). After leaving the Jordan River, Jesus was passing through the oasis town of Jericho (Lk 19:1) where there was one of the many palaces King Herod had built. From there, these travellers would begin their 27 kilometre ascent through the wilderness to go up to Jerusalem.

The first part of the travel narrative focuses on the qualities Jesus demands of those who follow him (Lk 9:51–14:33). The "gospel within the gospel" of Luke 15 is at the centre, followed by the second part which contains stories found only in Luke and sets out some of the obstacles which face those who follow Jesus. (Lk 16:1–19:10). This section ends with the story of Zacchaeus.

Kathleen Rushton RSM tends her vegetable garden, walks in the hope her feet will allow her to tramp again and delights in learning about Scripture.



Who was Zacchaeus?

Zacchaeus, we are told, "was a chief tax collector and he was rich". All is not what it seems to be. A clue is indicated by Zacchaeus's name which comes from a Hebrew word meaning "clean, pure, innocent." Biblical scholar, John Pilch, suggests that this story is about "Mr Clean, Mr Pure, Mr Innocent" — which is intriguing.

This story comes, as do all the gospel stories, from a world very different from modern western society. What we call economics, and how we understand economics, is very different from the ancient world. People believed that everything of value already existed, was limited in supply and was distributed already. Against this background "the poor" described people like widows and orphans who had fallen temporarily from their rightful place. A widow's status could be restored through re-marriage and an orphan's through adoption or when they grew into adulthood. "The rich" according to one understanding, were those who did not have to work for a living. And of course, "rich" could also mean greedy. Was this so with Zacchaeus?

30 October: 31st Sunday of Ordinary Time

Chief Tax Collector

The narrator describes Zacchaeus as a chief tax collector. At this time under Imperial Rome some local people and some cities contracted with the Roman administration to collect taxes for them in allotted areas. The contractors had to pay their areas' taxes in advance and then set about collecting taxes with the hope of achieving a profit. In this rather risky business, chief tax collectors employed tax collectors to do the work. Tax collectors, including Levi who was known as Matthew, are found throughout Luke (3:12; 5:27, 29, 30; 7:29, 34; 15:1; 18:10, 11, 13).

Some tax collectors gathered direct taxes which were levied on land, crops and individuals. Others collected indirect taxes, such as tolls for crossing bridges, duties at markets and for goods and services. Tensions arose between collectors and those taxed. Few of these collectors would have been rich. However, some chief tax collectors would have been. There would have been honest and dishonest collectors. Those who watched the interaction between Jesus and Zacchaeus "began to grumble" because they assumed Zacchaeus was a sinner.

Zacchaeus's Actions and Words

Short Zacchaeus "was trying to see Jesus" (Lk 19:3) and is unaware he is being sought (Lk 19:5). He hurries down from the sycamore tree and welcomes Jesus. The word for welcome links him with Martha who receives Jesus as a guest (Lk 10:38); Simeon who receives the child Jesus (Lk 2:28) and those who receive the word of God (Lk 8:13; 9:48; 10:8; 18:17). Zacchaeus responds with joy to Jesus, as do those others.

In contrast to when Jesus tells a parable to defend the woman who anoints his feet, Zacchaeus defends himself (Lk 19:8). As he leads Jesus and his disciples to his house, Zacchaeus literally "stood", stopping all movement forward, to deny publicly the accusations against him. First, he speaks in the present tense, not in the future tense as it is translated in English: "Look, Lord, I give half of my goods to the poor." The present tense in Greek has the sense of a repeated, ongoing practice.

Second, Zacchaeus uses a conditional clause: "If I have defrauded any one" which does not mean he has defrauded anyone consciously but if he discovers he has defrauded someone, he has an amazing plan. He will restore "fourfold," that is, 400 per cent.

Jesus declares Zacchaeus "a son of Abraham" and as belonging to the reign of God for: "Today salvation has come to this house" (Lk 19:9). These words echo those at the beginning of his ministry when Jesus declares that "today" the prophecy of Isaiah (Is 61:1-2) was being fulfilled, and also Jesus' words to the dying thief: "Today you will be with me" (Lk 23:43).

Appearances are Deceptive

Zacchaeus, the rich chief tax collector, is perceived by the people to be corrupt yet he is found to be with those who follow Jesus by giving the poor what is rightly theirs (Lk 6:30-31, 38; 18:22) and by doing works of mercy (Lk 11:41; 12:33 *eleēmosunē*, derived from *eleos* mercy). In contrast, the pious, rich ruler perceived to have kept all the commandments, cannot sell what he owns and give to the poor (Lk 18:22). And lurking in the background are

the grumbling ones also in need of conversion. Is it I, too, the reader?

An Amazing Plan for Today

Zacchaeus's amazing plan to restore 400 per cent resonates with one of the radical challenges in Pope Francis's *Laudato Si' on Care for Our Common Home*. Francis calls for a new global order in which the massive unpaid debts owed by the wealthiest, resource-greedy countries will be balanced against the development debts of the majority world. Francis describes the inequity that "affects not only individuals but entire countries". He speaks of "a true 'ecological debt' [which] exists between the global north and south, connected to commercial imbalances, with effects on the environment; and the disproportionate use of natural resources by some countries over long periods of time ... The developing countries, where the most important reserves of biosphere are, continue to fuel the development of richer countries" (LS par 51-52).

There is no room for the globalisation of indifference. Francis speaks of *differentiated responsibilities* regarding climate change. We in developed countries must limit consumption and pay our debts to poorer countries by supporting policies and programmes for sustainable development.

In contrast to the biblical world view of limited goods, outlined previously, the dominant world view today is underpinned by a global order of neoliberal capitalism, exploitation of resources and greed. Like Zacchaeus, who stood up and declared his stand, we need to take a stand, no matter how small we feel, and state how in our actions – using the present tense – we respond to the cry of the poor and the cry of earth and declare that we too have an amazing plan: "If I have defrauded anyone..." ■



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a GEN-Y perspective

Return of Hope

A few weekends ago I was privileged to receive an invitation to spend two days on Tūrangawaewae Marae in Ngāruawāhia for the 10th anniversary of the coronation of the Māori Kingi Tuheitia. Rising early each morning, we were on the marae at 7am for *karakia*, prayer. For a newcomer learning *Te Reo*, Māori language, the event was a goldmine of experience. There were many speeches to listen to, trying to pick out words that were familiar and work out the meaning of those that weren't. There was also a *kapa haka* stage where groups from all over the country were performing and meal times catering for hundreds of people, organised with absolute precision. *Iwi* from all over the country attended. While looking after my friend's nine-month-old baby, I was lucky enough to try out my faltering *Te Reo* on a *kuia*, woman elder, who stopped to pinch his cheeks and coo over him.

The anniversary also marked the handing back to the Māori Kingi, Rangiriri, a small settlement in the Northern Waikato. The November 1863 battle of Rangiriri was one of the biggest in the Land Wars and saw the death of many Māori and British soldiers. Local *iwi* and historians now dispute the term "battle", referring to it as an invasion by the British. As a consequence of the wars that raged around the Waikato, millions of acres of land were confiscated from Māori by the Crown.

Louise Carr-Neil, an Auckland native living in Hamilton, is passionate about gender equality and human rights. In her spare time she enjoys running and vegetarian cooking.



The return of Rangiriri and the Te Wheoro Redoubt is a momentous event for Waikato Tainui. It is thought to be the first return of land to Māori apart from Treaty of Waitangi settlements. Local *iwi* believe that Rangiriri was a significant burial site and sadly many remains were uncovered when State Highway One was constructed through Rangiriri. Now that *iwi* hold the land title they can commemorate their ancestors and again recognise this place of important cultural and historical significance.

The unfolding future of Rangiriri will be one to watch. Many who have been involved in the Rangiriri negotiations have visions of its becoming a place for teaching and the empowerment of future generations. There is also hope that the return of Rangiriri will set a precedent for the repatriation of other battle sites around Aotearoa.

Another important announcement on the Tūrangawaewae Marae is the plan for the New Zealand Land Wars to have formal recognition. Deputy Prime Minister, Bill English, announced this decision. The movement towards it had started with a petition by students of Otorohanga College in the South Waikato. This announcement marks the beginning of the process between *iwi* and the Crown to establish a national day of commemoration that acknowledges the importance of the Land Wars in our historical narrative.

The Land Wars have been discounted in the traditional telling of New Zealand's history. While New Zealanders are educated

about New Zealand's involvement in WWI and WWII, most have little knowledge of the wars that happened in our own backyard.

The new acknowledgement will be more than just a day of remembrance. It will be a sign of hope in our country's history. And it will offer to future generations greater understanding of the historical events that shaped our nation and have informed the relationship between Māori and the Crown for over 150 years. ■

SECRETARY/TREASURER POSITION

The Association of Christian Spiritual Directors in Aotearoa New Zealand (ACSD-ANZ) is looking for a person to fill the above position.

The ideal person would have appropriate secretarial and financial skills and be able to liaise with the Executive and members of the Association. They would be expected to attend three Executive meetings a year in Wellington, be sympathetic to the aims of the Association, and be able to devote 300 hours to the necessary tasks per year. Remuneration will be negotiated with the successful applicant.

Applications close 31 October 2016.

A job description is available from Glenda Prosser, Executive Chair, harmony@xtra.co.nz.



Let Truth be Enshrined



They came with their brief cases and their clients, the mine owners. Fresh-faced lawyers were ready to do battle over the momentous Mabo decision of 1992. That historic decision by the Australian High Court had recognised Native Title and overturned the claim of *Terra Nullius* — a 1788 declaration that before European colonisation Australia was empty and belonged to no one. Prime Minister Paul Keating in his famous Redfern speech had summed up Mabo: “The lie is *Terra Nullius*; the truth is Native Title”.

We were in Sydney. It was 1994 and I was one of 66 delegates to the Mabo (Native Title) Conference, a joint New Zealand and Australian gathering designed to reflect on the landmark Mabo decision which had recognised the existence of Aboriginal land title for the first time in Australian history.

The conference felt like enemy territory. Most of the delegates were lawyers picking over the gains made by Mabo to find ways of subverting the Native Title legislation on behalf of their mining clients.

There were some excellent contributions at the conference from the New Zealand delegation which included Professor Paul McHugh, Sir Tipene O'Regan, Rev Maurice Gray, Rauru Kirikiri, Eru Manuera and John Clarke. A highlight of the conference was a speech by Marcia Langton from the Cape York Aboriginal Council.

My Ngāi Tahu colleagues asked

me to dine with the mining delegates at the final conference dinner. These delegates' racism was palpable. The dinner concluded with a hilarious speech by New Zealand Prime Minister, David Lange, where he “took the Australians to the cleaners”. They loved every minute of it!

The fiction of the *Terra Nullius* overturned by Mabo was based on the notion that in 1788 Australia was nobody's land. After colonisation close to 500,000 Aboriginal people, living in several tribal groupings, lost the ownership of land they had occupied for 40,000 years and over 1600 generations.

Australian historian, Henry Reynolds, makes an informed guess that 20,000 Aboriginal people were killed by settlers in the violence of frontier conflict as their land was taken. By the 20th century, Aboriginal and Torres Strait Islander Australians had been written out of Australian history.

At the time of Federation in 1901 Aboriginal recognition and rights were excluded from the Constitution.

By 1911 the Aboriginal population had been reduced to 31,000.

Only one referendum has ever been held about Aboriginal people — in 1967. The Australian public voted in a two-thirds majority to give Aboriginal peoples full citizenship rights for the first time in Australian history. However the Constitution makes no reference to Aboriginal history or their rights.

The 1993 Native Title Act

entrenched the 1992 High Court ruling re Mabo, which found that native title survived the assertion of Sovereignty by the Crown. This in turn triggered a backlash led by the miners, farmers and the Liberal Party opposition.

In 1996 the Wik amendment was introduced and passed by the Liberal Government, which declared that native title could co-exist with pastoral leases. This effectively allowed native title largely to be extinguished.

In 2008 the Australian Government officially apologised for the 40,000–100,000 children of the stolen generation. There would be no compensation.

According to independent research conducted for the Jesuit *Faith Doing Justice Network*, 87 per cent of Aboriginal and Torres Strait Islanders and 77 per cent of Australians say they would vote YES in a referendum if it would include Aboriginal history and their rights in the constitution.

Jesuit lawyer, Frank Brennan, believes that a constitutional referendum in 2017 — 50 years after the 1967 citizenship referendum — would be the ideal time to grant Aboriginal and Torres Strait Islander peoples full constitutional recognition. ■



Robert Consedine: “My Irish revolutionary ancestors and my Catholic experience taught me justice. I have always been surrounded by love and wisdom and trust the invisible world.”

The Berrigan Letters:

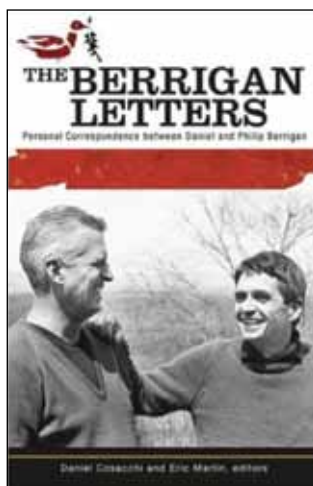
Personal Correspondence Between Daniel and Philip Berrigan

Edited by Daniel Cosacchi and Eric Martin

Published by Orbis Books, 2016

Reviewed by Mike Kelly

Daniel Berrigan SJ and his brother Philip have waged a struggle against war and injustice in the United States of America since the 1960s. Dan died in April this year, Philip in 2002. This book is less about the activism the Berrigans engaged in for all their life, than about their close relationship — a profound love and respect that each had for the other. Both served time in prison for their anti-war activities, Philip 15 years altogether, and they supported each other at every moment. They wrote to each other weekly, sometimes daily. The subjects of the letters range widely, from deeply spiritual reflection, to chatty personal or family news, to telling comments about society. On occasion a sharpness enters the relationship — as when Philip, at that time a Josephite priest, neglects to tell Dan that he has married former nun, Elizabeth McAlister. But there is always an unwavering love coming through — love for each other and for the task they have given themselves. On Philip's 64th



birthday (he was in prison) Dan wrote:

"Thank you for your verve and good humour and a heart as big as the world, and beautiful as we long to make the world. Thank you for 'not giving up', which says nothing of keeping at it; as you do with style and celebration and a single eye on the 'one thing necessary'."


In another letter Jesuit Dan, prophet and poet, makes a telling comment about the place of the Church in the world:

"Our thesis, passing strange, is that theology and the Bomb (the one having lost its capital letter and the other gaining it) cannot easily coexist . . . (The jails) are our true seminaries — in there our theology will be forged and our God worshipped."

The brothers burned draft records and damaged nuclear weapons. They gave lectures and wrote books. Together they served as a nexus for dedicated people in the United States and beyond. Their friends included Dorothy Day, Thomas Merton, Sister Helen Prejean, Fr John Dear and many others. Their relations with the Church were often rocky. But Dan and Philip Berrigan understood each other well and their letters are a treasure-trove of their independent thought.

We in New Zealand have a proud history of non-violent resistance to injustice — from Te Whiti and the Parihaka community, Archie Baxter and his fellow pacifists of World War I and the opposition to apartheid in the 70s and 80s. The Berrigan story recording the relationship of the "holy outlaws", Dan and Philip Berrigan in the USA, has had its influence in New Zealand. Christchurch lawyer, Moana Cole, was an early participant in the Plowshares Peace movement initiated by the Berrigan brothers. Moana was jailed in the USA in 1991. The Waihopai Three, Adrian Leason, Sam Land and Peter Murnane OP, were acting under the umbrella of Ploughshares in 2008.

The Berrigans were a crucial part of a movement that has "spoken the truth to power" over a long period — and still speaks. In 2012 Sister Megan Gillespie Rice aged 80, a Plowshares activist, was jailed for breaking into a security base in Tennessee. The *Berrigan Letters* is a valuable account of the personal side of the brothers' struggle for peace and justice. ■




YEAR OF MERCY
Pope Francis has declared 2016 a Year of Mercy, a year when *"the witness of believers might grow stronger and more effective"*

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Rams

Directed by Grímur Hákonarson
Reviewed by Paul Sorrell

This spellbinding tale of two feuding Icelandic sheep farmers has deservedly won a stack of international film awards including Best Film at Cannes, and was nominated by Iceland for Best Foreign Language Film at the 2016 Academy Awards. Bachelor brothers and fierce rivals, Gummi and Kiddi, haven't spoken to each other for 40 years. Expertly handled by director Hákonarson, their story has all the spareness and suppressed passion of a medieval saga.

Living on adjoining properties, Gummi (played by Sigurður Sigurjónsson) and Kiddi's (Theodór Júlíusson) houses are a stone's throw from each other. But the brothers never communicate, other than via the occasional curse or alcohol-fuelled rant. Matters of life and death are relayed by sheep dog!

Although the gulf between the brothers seems unbridgeable, they are bound together by their sheep — between them they share the last remaining animals of a prized and ancient breed. The two men, who are similar in so many ways, love their sheep as fiercely and tenderly as if they were their wives and children. So when scrapie comes to their

valley and the authorities order the destruction of all the sheep in the district, the brothers' world threatens to collapse into an unthinkable abyss.

This understated story is played out against the stark fields and low hills of northern Iceland (the landscape reminded me strongly of Central Otago), a setting which adds an extra layer of threat as well as beauty as winter advances. The play of light and dark is skilfully used to trace the film's emotional trajectory, and numerous details encapsulate the rugged way of life pursued by the brothers — from pegs on a washing line encased in ice to Gummi scrubbing his prize ram in the bathtub or clipping his toenails with outsize scissors. Humour and pathos

are seamlessly interwoven in a story where no detail seems discordant or out of place.


A desperate situation calls for desperate measures and, having reached a peak of intensity, the brothers' rivalry subsides as they join forces to save their threatened way of life. The final scene is wholly unexpected, as Gummi and Kiddi are reduced to the essence of their shared kindred and common humanity, each a "poor, bare, forked animal" exposed to the elements. It ranks as one of the most moving and deeply truthful denouements I have experienced on screen, and the comparison with *King Lear* is wholly apt. Don't miss this quirky but profound drama. ■

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Francis – Merciful Rabbit?

The *Crux* website editor, John Allen, expressed concern over Pope Francis's seeming lack of rest in August, detailing his remarkable work schedule and expressing concern for his health. Austen Ivereigh responded, saying cultural differences have a bearing on how people view leisure. Francis isn't a North American. He said that Bergoglio has always loved to escape from his official duties and mix with ordinary people as a way of relaxing. Allen's description of the difficulties others experienced trying to keep up sounded like a plea for mercy from Francis, whom he referred to "as this *Energiser Bunny* of a pope . . . completely missing an off-switch."

Growth Influences

There is a rough similarity between the development of our body and the Church. While both are guided, one by stem cells and the other by the Spirit, they are also affected by environmental factors.

The history of the Church exhibits disjointed organic growth beset by periods of flabbiness and weakness, stiff joints and partial blindness and times of vigour and growth.

Change has always come from the periphery, entailing struggle and discernment. How can we best identify and bring about the radical changes the contemporary Church needs to fulfil its Mission?

Leadership

The great Brazilian educator, Paulo Freire, said no one can create a revolution on behalf of others. He taught peasants to read and write, using words and pictures from everyday life and discussing how they affected them. This led them to realise they could change their situation.

Freire referred to extremists

as sectarians. He wrote: "The sectarian, whether rightist or leftist, sets himself up as the proprietor of history, as its sole creator and the one entitled to set the pace of its movement. Rightist and leftist sectarians do differ in that the one desires to stop history, the other to anticipate it. On the other hand, they are similar by imposing their own convictions on the people, whom they thereby reduce to mere masses. For the sectarian, the people matter only as a support for his own goals."

Neuralgic Issues

The Australian bishops are planning a national synod in 2020 on the themes of the missionary nature of the Church and the contemporary role of ordained ministry.

Both are issues currently subject to dispute. The leftist sectarians appeal to political democracy, the rightists to rules and selective history. The first issue pertains to the essential nature of the Church but has often been ignored or mistaken for proselytisation. The second derives

from the nature of the Church and has developed over time.

According to renowned scripture scholar, Raymond Brown, by about the year 200 there was agreement on priesthood having four elements – disciple, apostle, administrator and presider over the Eucharistic assembly.

The distinction between priest and bishop, the formation of dioceses and parishes and the interrelationship between all four, took centuries to reach the current orderly structure.

The other sensitive issue is the place of women. Factors include power, decision-making, contemporary cultural attitudes, how to discern and make progress.

Change requires people who question the *status quo*. To be effective they must build constituency within the middle ground. Strident advocacy or petty point-scoring alienate the open-minded.

The reformed synodal structure, which will inevitably be resisted by those opposed to lay involvement, will foster dialogue, clarification and progress. ■



TUI MOTU InterIslands
The Independent Catholic Magazine Limited

Tui Motu – InterIslands is an independent, Catholic, monthly magazine. It invites its readers to question, challenge, and contribute to its discussion of spiritual, social and ecological issues in the light of gospel values, and in the interests of a more just and peaceful society. Inter-church and inter-faith dialogue is welcomed.

The name *Tui Motu* was given by Pa Henare Tate. It literally means "stitching the islands together...", bringing the different races and peoples and faiths together to create one Pacific people of God. Divergence of opinion is expected and will normally be published, although that does not necessarily imply editorial commitment to the viewpoint expressed.

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We welcome letters of comment, discussion, response, affirmation or argument of up to 200 words. The editor reserves the right to abridge longer letters, while keeping the meaning.

We do not publish anonymous letters except in exceptional circumstances.

REMEMBER PALESTINIAN PRISONERS

September *Tui Motu* magazine is a lovely, inspiring magazine. But I would have thought the focus on prisons and prisoners would have included something about the situation in Israel, where Palestinians by the thousands, including women and children, languish in Israeli prisons. Many prisoners are held in "administrative detention", which means no charges, no lawyers. The conditions are so dreadful that some prisoners are driven to hunger strikes. Christian readers would feel particularly concerned about the situation in Israel, the West Bank and Gaza because that is where Christianity began. After meeting Claudette Habesch, Secretary General of Caritas Jerusalem, when she came to NZ in 2012, Martin and I called on her in Jerusalem that same year. We've visited (three times) the Caritas-run maternity and baby hospital in Bethlehem and the Catholic Bethlehem University, which has a majority of Muslim students. Vice Chancellor, Br Peter Bray of NZ, told us in 2011 that "the noose is tightening". The situation is getting worse and worse.

Lois Griffiths, Christchurch

SEEKING THE TRUTH

Daniel O'Leary (*TM* Sept 2016) talks of the hopelessness of people regarding the slaughter of innocents in terror events such as Nice. It is now known that current mainstream media is owned by six corporations and that the news we receive is either severely limited or skewed and thousands the world over are discovering a much different story

from what is portrayed. Yes, there is widespread violence but we all have to go beyond the mainstream and investigate what is being kept from us. We need to be investigating the Trilateral Commission, the Council on Foreign Relations, the Bilderbergs — all extreme criminals, invisible, at the highest levels, making decisions that permeate and devastate lives everywhere. Excellent investigative journalist, Christopher Bollyn, expert in who planned 9/11, Dr Jim Fetzer and Ole Dammegard, 30-year researchers and experts on "events" such as the Boston bombing, London 7/7, London beheading, Charlie Hebdo, Paris, Sandy Hook, San Bernadino, Orlando, Nice, etc. do this work. This is the tip of the iceberg and these researchers live with death-threats. God also works through these people and when articles are written about these events then objective factual research is required.

Aileen Lowe, Nelson

MESSAGE IN TWO WAYS

You have had a lovely surprise for me in *TM* Sept. Two of the minds I greatly respect sharing a single page. They complement the products of their individual minds, each in their own accustomed medium. You have given us the message of this issue in a single page. Those who look for meaning can find it in McCahon's masterly metaphor which represents

the artist's message to the viewer: reproach and invitation to reflect. For greater enlightenment we need go no further than Mary Thorne's account of our "penitential" solutions. I can see it reflected in McCahon's lettering. Nothing is more certain than our duty to recognise our neighbour. No question mark there, no exception, no qualification required.

Frank Hoffmann, Papakura (abridged)

REFLECTING ON FAITH

About four years ago I bought *Christianity in Evolution: An Exploration* by Jack Mahoney SJ. I was so horrified that he disposed of Original Sin that I put the book in the recycle bin. Now I have found a video on Youtube in which he summarises it and takes questions from the audience. Over these last four years I have read widely on the evolutionary process and also theologians who follow Teilhard de Chardin, so my own thinking has changed significantly.

I find Mahoney's exploration wonderfully refreshing, logical, satisfying — certainly controversial but not alarmingly so. Of course the change in our thinking, practice and language boggles the mind but for me it is full of hope which is so needed in the Church and world today.

I do love Jim Consedine's article in *TM* September. What a great prison chaplain he must have been.

Mary Engelbrecht, Perth (abridged)

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Looking OUT and IN

I sit down next to Nilofer as we both eat lunch in the office. "I'm so sorry to hear your father passed away. How is your mother doing after this loss? Tell me about it all." Nilofer is a young community health trainer with a daring splash of bleached blonde hair that peaks out from the head-covering she usually wears. Last week her father died and today is her first day back at work since her bereavement. I'm working for a couple of weeks with her NGO in Afghanistan.

"My father was nearly 80-years-old and he had been in bed much of the time in the last years with 'pressure and sugar' (hypertension and diabetes). But you see my mother was only nine years old when they got married and my older brother was born when she'd just turned 13. Marriage of young girls was quite normal in those days and now it

seems so terrible to me that a nine-year-old girl was married to my father who was nearly 40-years-old then. So all five of us were born by the time Mum was 18-years-old. Now she is a widow at the age of 39 years. She is feeling very lonely."

I am thrown off-guard. I have read articles about child marriage which is still far too prevalent across South Asia but talking to Nilofer makes a distant oppressive practice personal and present. Nilofer's mother is younger than I am, yet she missed out on a childhood, missed out on the unfettered life of young adulthood that I enjoyed, missed out on education and now faces many decades of widowhood in a society where a "man-less" woman is marginalised and oppressed in a thousand ways.

Nilofer and I talk more about her Mum, her own childhood and her own

life. She herself married at 20 years. Then lunch is over and we go back to our work stations. I'm plugging away at an evaluation of a community mental health programme and she is writing the text for a radio show about treatment for epilepsy.

A week later I am home with my teenage daughters who are stressing about whether to wear leggings or shorts in the inter-school cross country. They have their own informed opinions about Theresa May, Naomi Klein and Simone Biles and expect to be studying until at least their early 20s. Can our daughters be on the same planet as the one on which Nilofer's mother lives? The very different trajectories available to women, based on which family and geography they were born to, are a harsh reminder of the massive global inequalities that exist and in fact are increasing. The recent Olympics medal tables were another witness to this. India, home to one-seventh of the world's population, and my home, could gain only two bronze medals.

Overwhelmed and shaking with the injustice of it all I ask myself: How do I work? How do I live? How do I pray? Where is God? Some days I have assured answers to all of this. Not today. I just sit still, trying to hold before God Nilofer's mother and so many other women whose lives are constrained by gender inequality. ■



Kaaren Mathias lives in north India and works in community mental health in Uttarakhand state and for the NGO Emmanuel Hospital Association.

Blessing

May Mercy
melt our chains
freeing us
to do likewise
in our world.

From the Tui Motu team